the Link

Concordia's Independent Newspaper

Tuesday October 4, 1994 — Volume 15, Number 8

Concordia University — Montreal, Quebec

Aboriginal Peoples Supplement

cover photo by Georges Paquin

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, October 4

¡Fiesta Cultura!, sponsored by the Latin American Students' Association on the Hall Mezannine. All day, continues on October 4th. Info: 848-3532.

Wednesday, October 5

"The Reform Party's Racist Agenda, Time to Fight Back," a discussion and open meeting sponsored by the International Socialists. 7:30 pm, H-771. Info: 521-1983.

Free Spaghetti Dinner to kick off "Mother Hubbard's Cupboardia:" group for students with limited budgets meeting to explore survival alternatives. 5 pm, 2030 Mackay. Info: 848-3585.

Thursday, October 6

Concordia HIV/AIDS Advisory Committee presents a lecture by Marty St. Clair, a virlogist who has pioneered the use of AZT in the U.S. 6 pm, H-767.

"Women and War: The Situation of Bosnian Women Today," a public lecture by Dr. Faiza, former Director of BISER (A Bosnian refugee women's group). 6 pm, H-420. Info: 848-7431.

Neo-Liberalism in Central America: What are the alternatives for Nicaragua today? Conference with Victor Hugo Tinoco, Director of International Relations for the FSLN and Ernie Schibli, coordinator of the Debt Credit Movement. 7:30 pm, H-937. Info: 848-7410.

Friday, October 7

"Electoral Fraud and Civil Unrest in Mexico," a presentation about the Mexican elections and the situation in Chiapas, including a slide show. 7 pm, H-937. Info: 848-7410.

GENERAL

Questioning your sexual orientation? Coming Out support group, confidential and friendly atmosphere. Men's Group: Wednesdays, 7:30 pm, 2090 Mackay, Room 02. Women's Group: TBA. For information or individual support call the Peer Helper Centre, 848-2859.

Aid for Rwandan Refugees is still being collected by the YWCA. Money and first aid supplies(blankets, sterilized gauze, bandages, hand soap etc.) are desperately needed to assist refugee women and their families. Info: 866-9941, ext. 293.

Latin American Students Organization invites all students interested in joining tovisit their offices. 2010 Mackay, Rm. 02. Info: 848-3532.

Want to talk? We can help you with your personal, educational and vocational concerns. Confidentiality is ensured. Counselling and Development: 848-3545, 3555.

Birth Control Workshops to explore options for men and women. Mondays at 12 noon, 2155 Guy, Rm. 407; Wednesdays at 12:30, AD-121. To register, call 848-3565.

Volunteers needed to provide recreation activities and tutoring for Inner City Youth Project. Serious applicants only. Info: 848-7945.

International Socialists Students Association meets every Wednesday at 7:30 pm, in H-771. Join our weekly political discussions. Info: 521-1983.

Head and Hands, a non-profit community health and social service centre, needs volunteers to tutor highschool students in French, English, Math etc. Info: Bruce, 481-0277, 481-3643.

Volunteers needed to help provide services for disabled students. Info: 848-3525 (voice and TDD).

Free tutoring available to students who fail the University Writing test. Info: 848-2320.

Sign up now for workshops on communication skills, career & life planning, building relationships, study skills, loss and grieving support groups etc. Info: Counselling & Development, 848-3545/3555.

Czesc!!! Polish students' association is looking for new members. Info: Joanna, 486-5179.

Peer Helpers has moved. Drop by our new offices at 2090 Mackay St.

Compeer Montreal, a non-profit community service which provides friendship and support services to people with mental health problems, is recruiting volunteers 18 years or older to provide re-integration services to persons with mental illnesses. Info: 489-1007.

Meditation: A Tool For Self-Knowledge. These sessions, sponsored by Campus Ministry, will draw upon various traditions and each will include a "quiet sitting." Info: Daryl Ross, 848-3585.

Tel-Aide needs volunteers to staff its telephone crisis line for people in distress. The line operates 24 hours a day, lending a sympathetic ear to Montrealers who are lonely, abused, out of work, emotionally scarred or suicidal. Info: 935-1105.

Prison Visit Program: An eight-week program each semester, in which students visit inmates at Bordeaux Prison. Volunteers must meet with one of the chaplains ahead of time. Info: Peter Coté, 848-3590.

Political Science Students interested in career opportunities or recreational events should call the PSSA, Annex D, 848-7409.

Pakistani Students Association needs volunteers to help out with events. Info: Adil, 287-0774.

Le Mercaz, the Jewish Community Physical Resource Centre, is looking for energetic volunteers to learn about recycling. Info: Wilma Magonet, 344-8845.

Building Bridges: a discussion group for men and women on sexuality and gender issues. Gay and lesbian positive. Info: Daryl Lynn Ross, 848-3585.

Multi-Faith dialogue brings together members of the University community for a *brown-bag* lunch discussion designed to promote understanding and dialogue between members of different religious faiths. Info: Matti Terho, 848-3590.

Shalom Line needs volunteers to staff a volunteer phone line. The service is staffed by trained volunteers who participate in a seven-week training course. Orientation meeting: Oct. 4. Info: Susan Herscovitch, 735-3541, ext. 3380.

Brasilian students interested in forming a student association, call Edna, Prado: 845-9322 or Adriana: 735-0133

Ham Radio Meetings every Tuesday. Personal two-way radio, television, UHF/VHF, satellite and computer communications by ham radio. All Welcome. 7 to 9 pm, H-644-1. Info: 848-7474.

Weekend Meals at Benedict Labre House, a hospitality centre for poor and homeless people in Montreal. Volunteers will help prepare and serve one meal there each weekend. Info: Peter Coté, 848-3586.

The NDG Anti-Poverty Group needs computer donations (286 mg. or better) and donations of office equipment & supplies as well as knick knacks, clothing, dishes, books etc. for our upcoming fund-raising flea market. Info: 489-3548.

Low-income Students Network will explore strategies and resources for low-income students. Info: 848-2859.

Outreach Experience: participants will work with children, teens, the poor or the sick. The activity and amount of time will depend on your interests and abilities. Information: Michelina Bertone SSA, 848-3591.

Sign-language courses at the Montreal Deaf Community Centre. Placement tests are required. 65 de Castelnau. Info: TTY: 279-8535.

WOMEN

TAMS–Support for Teenage mothers: food bank, daycare, group activities and weekly meetings. Info: 866-9941, ext. 314.

Montreal Sexual Assault Centre needs volunteers for its 24 hour telephone crisis line. Concerned, bilingual women should call 934-4504, 934-9354.

Nice Jewish Girls: Jewish, lesbian/bisexual and interested in being part of a discussion and/or spiritual/social/activist group? Call the CQC at 848-7414 and leave lots of messages.

The Concordia Student Safety Patrol needs female volunteers! If you have an extra 6 hours/month, please sign up. 848-8700.

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Montreal Sexual Assault Centre provides free counselling and emotional support, medical assessment and treatment, information on police and court procedures, court accompaniment, support groups for survivors and public education on sexual assault issues. Info: 934-4504.

Centre for AIDS Services for Women needs volunteers. Info: 954-0170, Basia.

Concordia Women's Centre provides a lounge area for women in the University Community, referral and support, information and community notice boards. 2020 Mackay, downstairs. 848-7431.

Jeunes Avec Toit offers shared, inexpensive accommodation for young women (18-30) in need of shelter who wish to upgrade their job or life skills. Referral services, individual support, life skills programs. Info: Doreen or Mary Denis, 769-0855.

Literacy Centre. Anglophone women aged 16 and older who need help learning to read and write should contact the Women's Y. Personal tutoring services are free and based on each student's special needs. For more information, to volunteer or refer someone, call 866-9941, ext. 278.

Volunteers Needed! Parenthèse is a unique playgroup for immigrant moms and their children and is looking for volunteers. Tues. or Thurs. 1-4:15 pm. Info: Cyndy, 934-0354, ext. 354.

YWCA's Active Listening and Referral Service needs volunteers to lend an empathetic ear to women in need. Fridays 10 am to 6 pm. Fifteen hour training course required. Info: Lynda Tétrault, 866-9941, ext. 293.

Don't be Whitewashed! Non-chlorine bleached, environmentally-friendly women's hygiene products available at Q-PIRG, 2135 Mackay. Info: 848-7585.

Mouvement contre le viol: 842-5040.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

CLSC metro: Support Group for women living in abusive situations. Info: 934-0354, Angela Idelson.

The Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Each course provides verbal and physical techniques to help women deal with any type of aggression. Info: 284-1212.

Women's Employment Counselling at the "Y" helps women to seek employment, return to work or explore their interests and aptitudes. Eng. & Fr. Free. Info: 866-9941.

CLASSIFIED ADS

Rates: 20¢ per word for Concordia Arts & Science and Fine Arts undergraduate students; 25¢ per word for all others (plus applicable taxes). Deadlines are 4pm Friday for Tuesday issues, 4pm Wednesday for Friday issues. Classified advertising must be purchased in our offices in room H-649. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by full payment. We do NOT take classified ads by phone, fax, or mail.

TYPING

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Editing, grammar, spelling, syntax. $1.00/page. Sue, 257-0777.

FOR SALE

Moving Sale: must sell everything! Furniture, bicycle, appliances. Great deals. 596-0726.

For Sale: Tascam 4-track mixer, $600. 284-5623.

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APARTMENTS

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WANTED

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GENERAL

New York, New York. Thanksgiving weekend. From $139 quadruple occupancy. Including: transport, hotel, sightseeing, taxes, representative. Bus only $69 return. Pat, 354-3630.

Graduate Student get-togethers with the Dean of the School of Graduate Studies. Dean Martin Kusy would like to meet with graduate students this year on an informal basis. Sessions have been arranged for this purpose from 5:30 pm to 7:00 pm at our Graduate Administration Offices, 2145 Mackay Street, on the following dates: First Semester: Wednesday, October 12, 1994; Thursday, November 10, 1994. Second Semester: Tuesday, January 31, 1995; Monday, February 13, 1995. Our space is limited. Please reserve one of the above dates by contacting Ms. Kali Sakell at 848-3803. We look forward to seeing you.

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Students may get early accreditation

by Paul Hainsworth

Industrial engineering students may graduate on time with an accredited degree, if the Canadian Engineering Accreditation Board (CEAB) decides today to reevaluate their programme earlier than usual.

The 52 students in the industrial engineering program returned to Concordia this fall to discover their programme had not been passed by the accreditation board of the Canadian Council of Professional Engineers.

The CEAB will announce today whether it will grant the dean of engineering's request for a "quick revisit," whereby consultants will return in February or April of 1995, instead of its typical November time slot to evaluate the modified programme.

An evaluation from the quick revisit would be ready in June, 1995 a year earlier than if the CEAB went the normal route.

Engineers need an accredited degree in order to register with a provincial professional body outside Quebec and to work on projects that involve public safety.

If the programme is accredited, all industrial engineering students—including those in their final year—would be able to graduate on time with an accredited Concordia degree.

The Accreditation board's final report, submitted last June to Donat Taddeo, dean of engineering, found a lack of leadership in the programme and insufficient professors, labs and courses.

Taddeo said that the programme would need an additional full-time faculty member, and new labs.

"I'm confident that if we do our homework in the next three weeks, we'll move quickly (to accreditation)," he said.

A final draft of a modified industrial engineering programme was sent yesterday to the two CEAB consultants who evaluated the programme last year. The draft will then be brought to the engineering faculty council and to senate for approval by the end of October or early November.

Modifications of the programme to meet Board standards would start immediately after senate approval.

Meanwhile, students are asking for compensation if they are forced to pay for extra courses or study at another university.

Taddeo said compensation was "out of my jurisdiction", and referred students to the office of the rector.

In a letter responding to students' concerns, he wrote, "I am presently not in the position to provide any information on possible compensation and the assuming by the University of costs of tuition and living expenses associated with the potential extension of your studies."

But some industrial engineering students were frustrated that despite sending a copy of their September 18 letter to the Office of the Rector, they had still not received any response from interim-rector Charles Bertrand.

"We're upset that those who have the power (of compensation) have had the letter and plenty of time to discuss this," said a third-year student. "At the moment, we're relatively satisfied with the dean's work, but we're not satisfied with what the higher body is doing."

"We've given full attention (to industrial engineering students) for the last few weeks at the minimum," said Ken Whittingham, director of public relations at Concordia. "I can't say when, but the matter of compensation will be dealt with."

A few students are already planning to transfer into mechanical engineering for January, rather than risk waiting it out and have the programme fail another evaluation.

Some third year students are planning to transfer to the industrial engineering programme at Université de Trois Rivières in January, where they can graduate on time next year.

In a letter to the students, Taddeo said that he had contacted both University of Toronto and Ecole Polytechnique to discuss the transfer of Concordia students.

Taddeo will be meeting with the dean of engineering at U of T on October 13 and will have that university's decision shortly afterwards.

A student leader from the Concordia chapter of the Canadian Industrial Engineering Students (CSIE), who asked to remain anonymous, said that the dean of engineering at Polytechnique will be informing Taddeo this week as to whether it will accept Concordia transfer students

One member of the CSIE said the students are seeking collective legal representation if senate doesn't approve the modifications, and if satisfactory compensation is not offered.

"It's our last resort," he said. "We're looking for lawyers with experience in dealing with a similar case."

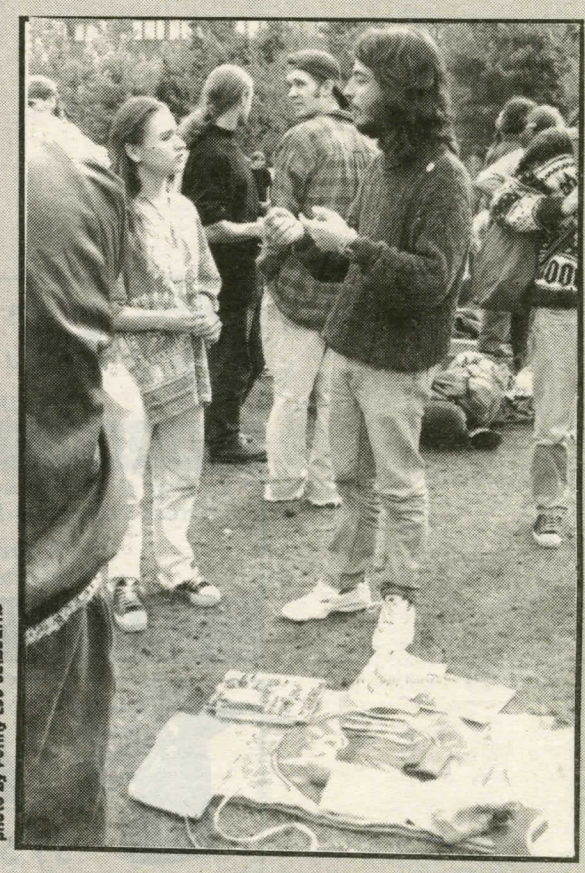

photo by Penny Lee Colbourne

Sunday in the park

The sweet smell of marijuana hung in the air. Young people with matted hair, spiked hair, blue hair and no hair lounged about on the grass, some played guitars, some rolled joints, some smoked them and some just sat in groups looking completely baked. The police were there in full force making their presence known with arms crossed and stony faces.

The sun shone brightly down on the second annual Smoke-In at Berri park this Saturday. About 500 proud smokers showed up to promote the legalization of Marijuana, 35 police officers were there to "make sure everything remains peaceful" and about a dozen undercover cops strolled around trying to look inconspicuous.

In all there were seven arrests, mostly of minors. The protest which was for the legalization of not only marijuana but Hemp as well, was organized by the Anti Prohibition League.

Pierre DitCayou, the league spokesperson, claims the whole point was to show support for a cause that is too often ignored. He said that only 2% of the Cannabis plant is used for recreative use, the other 98% can be converted to fossil fuel and used for a variety of other purposes.

DitCayou says the illegalization of Cannabis agriculture is a conspiracy by the government to eliminate competition to the fossil fuel industry. He added that the benefits of Hemp outnumber the recreative effects, and he is not alone in this argument. Both the Canadian Medical Association and the Canadian Bar Association support the decriminalization of marijuana.

—Penny Lee Colbourne

Axworthy Confirms that University tuition will rise

by Bruce Rolston

TORONTO (CUP) Ottawa will be cutting back its support of Canada's colleges and universities, Human Resources Development minister Lloyd Axworthy said last week.

The minister, who was speaking at a student aid symposium in Toronto, said the cuts will come as part of his social policy reform proposals, expected in the next two weeks.

Axworthy declined to go into specifics on his proposals, but said his ministry's $2 billion-plus cash subsidy to post-secondary institutions around $2,000 per full time university student must be replaced. He said his ministry was looking at revamping student aid to make up the difference.

"The question now is, 'Is there a way of bringing the costs down so that the money still gets to the people who need it?,'" Axworthy said.

Last week, The Varsity of the University of Toronto and The Toronto Sun both reported that leaked documents from Axworthy's ministry outlined a cut of up to the full $2.3 billion cash subsidy as part of the social policy reform paper. In his speech to symposium participants, Axworthy confirmed much of what was reported.

Axworthy said the federal government would not be getting out of supporting colleges and universities entirely, but would base its entire support on a fixed percentage of taxation dollars, or "tax points."

Currently, those tax points further subsidize provincial education ministries by more than $6 billion per year.

Spokespeople at Ontario's Ministry of Education and Training have said the most likely means of recouping the proposed cuts in federal spending would be even greater tuition hikes, on top of the 10 per cent hike already announced for next year.

Axworthy also made reference in his speech, given at a downtown Toronto hotel, to replacing the current federal student aid program with a new, income-contingent system.

Through the system, the government gives everyone access to a student loan, regardless of need. It then gets thethed money back through taxes. Some graduates with low incomes don't have to pay anything at all, but most have to pay the full loan back.

The leaked document indicates the federal government is planning to greatly increase its student aid program to offset the cuts in payments to the provincial education

continued on page 12

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- Wed. Oct. 12 9:30-11:30 am ENSEMBLE - a non-denominational parent-tot play group
- Wed. Oct. 19 19:30-21:00 pm "An Evening with Margaret Laurence"
- Sundays 11:00-12:00 am Children's Religious Education for Nursery to Youth aged
- Sundays 11:00-12:00 am Adult Services

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GRADUATE STUDENT GET-TOGETHERS WITH THE DEAN SCHOOL OF GRADUATE STUDIES

Dean Martin Kusy would like to meet with graduate students this year on an informal basis. Sessions have been arranged for this purpose from 5:30 p.m. - 7:00 p.m. at our Graduate Administration offices, 2145 Mackay Street, on the following dates:

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Second Semester: Tuesday, January 31, 1995
Monday, February 13, 1995

Our space is limited. Please reserve one of the above dates by contacting Ms. Kali Sakell at 848-3803. We look forward to seeing you.

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Tribunal reveals brutality of Haitian regime

by Nadine Jourdain

Human rights violations in Haiti were brought to the attention of the public last Friday at the Cégep du Vieux Montréal. The Popular International Tribunal on Rights in Haiti, consisting of a seven member panel, listened for a two-day period to graphic eye-witness accounts of atrocities and human rights abuse committed by the Raoul Cédras dictatorship.

Catherine du Hamel, a Montreal lawyer, was present in Haiti during the military regime and during the U.S Marines arrival in the country.

Her testimony was horrific.

"People were forcibly taken by co-workers and employers in broad daylight to a compound or country road. There, the men were tortured, beaten, and then either killed or released. The women were repeatedly raped and often beaten before meeting the same fate," she said.

She referred to the military as "butchers," stated that within the first few days of the coup 5,000 victims were murdered.

"Many of the high-ranking government officials were assassinated. Blatant massacres occured in popular areas of assembly. The dead were collected and then dumped into mass graves," she said.

She stated that when the military seized power, it immediately orchestrated the search and murder of any known Aristide supporters. Often, these executions occured in broad daylight. Those suspected of having pro-Aristide ties were also killed.

She said that the military were using murder and assassinations to instill and maintain fear.

"Often bodies were left in the streets surrounded by family and friends who were also dead," she said.

Du Hamel said that she saw a Corporal with a group of civilians kill a man in mid-afternoon in front of that man's wife and children. The Corporal later claimed that he was trying to disarm the man.

Du Hamel also described the forced disappearances that frequently occured.

"People were forcibly taken by co-workers and employers in broad daylight to a compound or country road. There, the men were tortured, beaten, and then either killed or released. The women were repeatedly raped and often beaten before meeting the same fate," she said.

Du Hamel described in vivid detail the process of interrogation, a tool often used to break the spirit and resistance of the people. For men, a metal bar was forced under their knees. His wrists would then be tied to the bar, rendering him helpless. Then the questioning and beating began. Women would be tied down, gang raped, and then beaten.

The people that were fortunate enough to be released from prison rarely returned to their families for fear of losing them, she said. "Mr. Pierre, who was released from jail, did not want the military to go after his family. So, he simply never went home," she said.

"Another man went home after being released. The police followed him home that night and took his wife after raping her in front of him. He never saw her again," she added.

She said that even military personnel were not immune to suspicion. "An old army man was stopped and accused of treachery. He was declared a security risk and was promptly beaten before several spectators and then jailed," she said.

Du Hamel claimed that there was no escape from the violence, and that bribery and extortion ran rampant. "No one was safe. Students and children were stopped in dorms and in their residences. You could be arrested for anything on a whim, including for your hairstyle, for your musical preference, or for just talking to a neighbor. Extortion became the norm. People were paying out of food money not to be arrested. and it didn't always work," she said.

"Families of victims became victims. People were incapable of surviving and were in constant fear for their lives. They believed that each day they lived was on borrowed time," she added.

Du Hamel recounts how the U.S. Marines were powerless to stop the atrocities upon their arrival.

Those first days, du Hamel saw the military walk through crowds with their batons and remove people arbitrarily by shoving them into trucks. This violence was executed in plain sight of the Marines and several journalists who could do nothing but watch helplessly.

"An eight year old boy got a bullet in the abdomen that day. He bled to death," she said.

Du Hamel saved statistics for last.

"Of the 4 million people killed, 70% were men. 45% of those are 25 under 25 years old. 25% are under 15 years old. Think on that," she said.

The Tribunal should assess the testimony it has received in the next few weeks, and present recommendations to the international community on how to prevent such atrocities from taking place in the future.

Joseph Daniel Jean, an architect and a Haitian living in Montreal, expressed his views on what should be done.

"They (the Tribunal) can suggest to organizations to respect Haitian rights. After re-installing (Jean Bertrand) Aristide, the Haitians living outside of Haiti can give technical support, counselling, and teachers to improve education," he said.

Steven Clark, a journalist for CKUT, expressed reservations about the Tribunal's power to bring the perpetrators to justice or to prevent such abuses from occuring again.

"It's too little, too late. If it (the Tribunal) had happened a year ago, it would have been more effective," he said.

Panelists included Ed Broadbent, President of the International Centre for Human Rights and Democratic Development, Rosemary Brown, the Chief Commissioner of the Ontario Human Rights Commission, and Dessima Williams, the former Ambassador of Grenada to the Organization of American States.

Palestinian NGO's crucial to community

by Annik M. Lussier

"The state of Palestine is every Palestinian's State wherever he/she may be", is the message Palestinian Non-Governmental Organizations sent to Montrealers last Saturday night. At a Conference in Preparation for the United Nations World Summit for Social Development held last Saturday at l'UQUAM by Dr. Haider Abdel Shafi, a founding member of the Palestinian Liberation Organization (PLO) and prominent Palestinian activist, spoke on behalf of all Palestinian NGOs.

He says Non-Governmental Organizations (NGOs) exist to promote democracy and to build state institutions.

"Palestinian NGOs have demonstrated their efficiency during the 27 year occupation. They serve to monitor the conduct of emerging national authority," he said.

It is through these organizations, Shafi says, that the revitalization of the Palestinian people will occur. He adds that every person in Palestinian society will play a crucial role in the creation of a democratic Palestinian state.

In their platform, NGOs advocate the development of a national and cultural identity, the recognition of Palestinians' rights and the liberty to practice religion and political convictions freely.

Shafi believes that Canadians of Palestinian origin must organize themselves as a Palestinian community.

"They must sustain a meaningful existence in Canada in order to render better help to their State," he said.

"These organizations should not become competitive, he adds, they must work collectively to work effectively," he added.

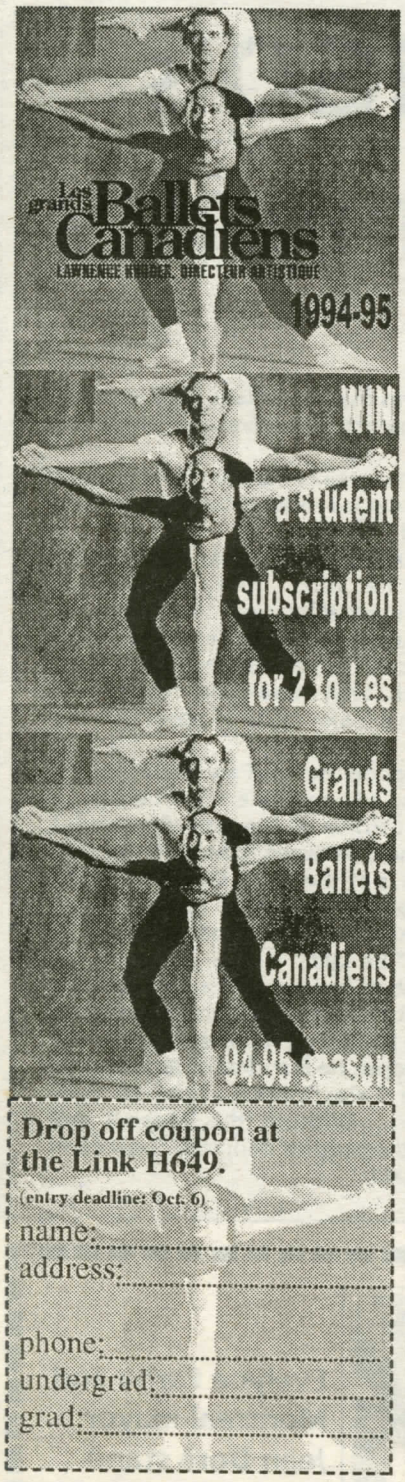
Shafi, who also heads Red Crescent, a major community health organization in the Gaza Strip, believes that wars have undermined peace and have been a major cause of poverty in the Middle East.

He says it is good that the Palestinian people are on the road to a settlement with Israel.

With the outcome of the Oslo Agreement negotiations held between Israel and the PLO, "Finally peace is at the door. This may be the end to protracted bloodshed and suffering which Palestinians have had their share of in the last years," he said.

Although Shafi believes this agreement is a step in the right direction because it identifies the PLO as the legitimate representative of the Palestinian people, he is critical of its failure to mention the Palestinian's right to self-determination. Without this respect and fulfillment of the peoples' demand, "peace will not last", he said.

Evelyne Farha and Montreal mayor Jean Doré stand beside the memorial to son of AIDS activist Farha 20,000 Montrealers raised funds in the fight against AIDS.



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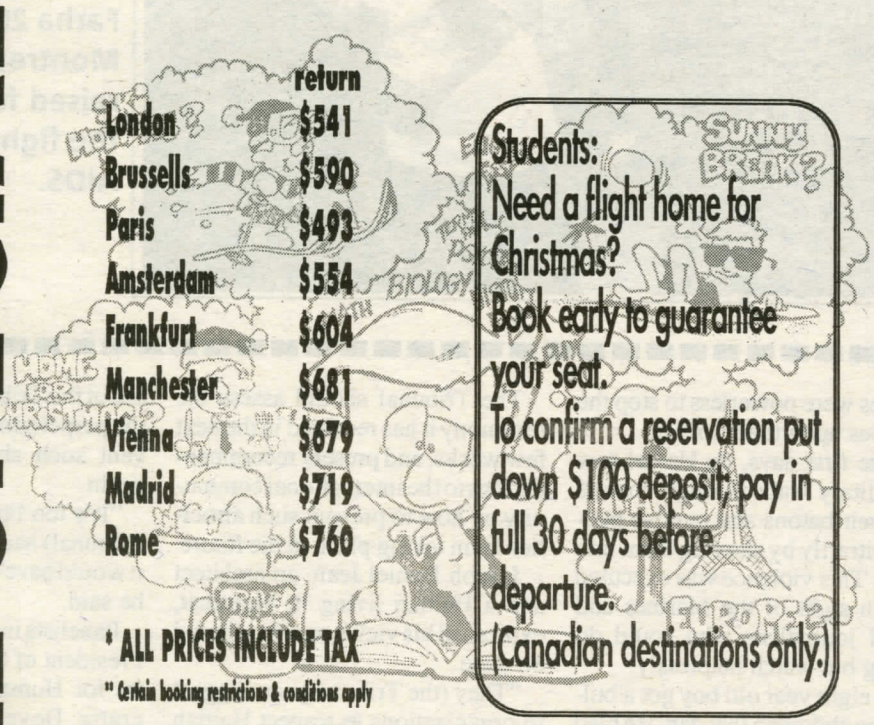

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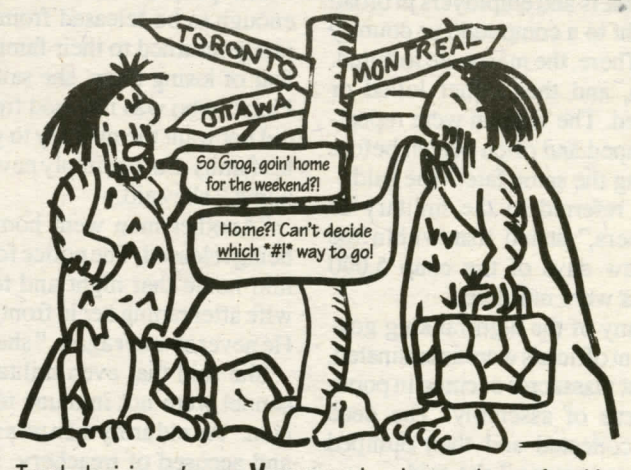

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photo by Georges Paquin

Aboriginal Peoples Supplement

Canada ignores plight of Timorese

by Genny Marilley

While the Indonesian government continues to perpetrate genocide in East Timor, Canada is sending a high profile delegation to the Asia Pacific Economic Cooperative (APEC) summit there this November.

A former portugese colony, East Timor was invaded by Indonesia in 1975, and since that time the atrocities carried out by the Indonesian forces have resulted in the deaths of over 250 000 native Timorese, or one-third of the population.

But genocide and human rights abuses will not be mentioned when the leaders of the 18 countries belonging to APEC meet in Jakarta, Indonesia on November 15 to discuss how they can develop better trading relations. APEC includes most of the countries of South-East and East Asia along with the United States, Canada, Mexico and Chile. Prime Minister Jean Chrétien and the Foreign Affairs and Trade ministers will be attending the summit.

The East Timor Alert Network (ETAN) has denounced the international complacency.

"ETAN is not opposed to APEC per se but we are opposed to the exclusion of the issue of human rights for a conference that intends to build links across the Pacific. Such a forum should not just include corporations and governments. [It] should be talking about and include ordinary citizens," a spokesperson said.

Amnesty International has recently charged Indonesia and its armed forces with killing, torturing and jailing political opponents. Such abuses have been committed throughout the archipelago of Indonesia and most intensely in occupied East Timor.

Abe Soares came to Canada from East Timor in 1991 on a cultural exchange programme. He decided to stay after 273 of his people were brutally murdered in Dili, East Timor on November 12 following a funeral procession and demonstration. He has since become a representative and activist for the East Timor struggle in Canada.

"The main goal of the struggle right now is to push Indonesia to negotiate and talk to the East Timorese movement under the auspices of the United Nations", said Soares, one of only two East Timorese in Canada.

Meanwhile, few industrial countries have pressured the Indonesian government to withdraw its troops and to respect human rights. Instead, the military regime has received substantial aid from abroad as Indonesia is a haven for foreign investment. It is rich in natural resources and has the cheapest labour force in the region. Trade between Canada and Indonesia has increased by 40% in the past two years.

Without international support, the Timorese population has been forced to resist the occupation on its own. They have waged guerilla warfare in the jungle, aided by villagers who provide food and other necessities. In the towns and cities, dissidents meet clandestinely, informing the world of their fight for national freedom.

To learn more about East Timor, native peoples and the criminal justice system, why not drop by the Indigenous Peoples International at 2020 Mackay, room 202. Our aim is to give support to native peoples in their struggle for self-determination. We plan to meet every Thursday at 7pm and our door is open to all.

Liason workers give natives behind bars support

by Jennifer Dales

Although only 1.8% of inmates in federal penitentiaries in Quebec are native, they need support in prison, said Dolores Gadbois, a former Concordia student and one of two liaison workers for the Native Para-judicial Services of Quebec.

"Quebec's first native brotherhood started in January 1990 at Cowansville Penitentiary," she said.

Gadbois, who provides native inmates in federal prisons with resources and referrals, said that there have been very few self-help groups like the brotherhood among Quebec's native inmates.

Gadbois said liaison workers help inmates experiencing conflicts with the system. "If an inmate has a problem with the system we will refer him to a prisoners rights lawyer," she said.

Gadbois provides an example of when such a lawyer may be needed.

"The system has its own little courts," said Gadbois. "The correctional officer decides whether or not to put an inmate in the hole."

The hole means isolation for set periods of time, usually as a punishment for an inmate's drinking or drug abuse.

Gadbois said another important role of the liaison worker is to help inmates with parole. "We help inmates plan their parole," she said. "We assist during the parole hearing."

Many inmates go to half-way houses when they get day parole. There they will follow programmes that help to reintegrate them into the community they will return to upon release.

Gadbois said, "I usually refer inmates [up for parole] to either Waseskun House or Manigouche Centre. Both are built on native traditions and spirituality."

Gadbois said that since some inmates only speak Inuit, Innu, Algonquin or other native languages, liaison workers help to find interpreters. "The liaison worker will look for interpreters to assist in preparing for parole and parole hearings," Gadbois said. "We help to make sure they understand what documents they need and their relevance."

According to Dean Miller, Senior Project Manager for Native Programming at Corrections Canada, the Canadian native population is 1.8%.

However he added that "In the federal system, which holds medium and maximum security inmates, 12.6% of the population is native."

Miller said there are no reliable statistic for provincial penitentiaries because the provinces don't keep statistics on native populations. Provincial prisons are for inmates serving sentences of less than two years.

New CEGEP program provides support for Cree students

by Adam Emery

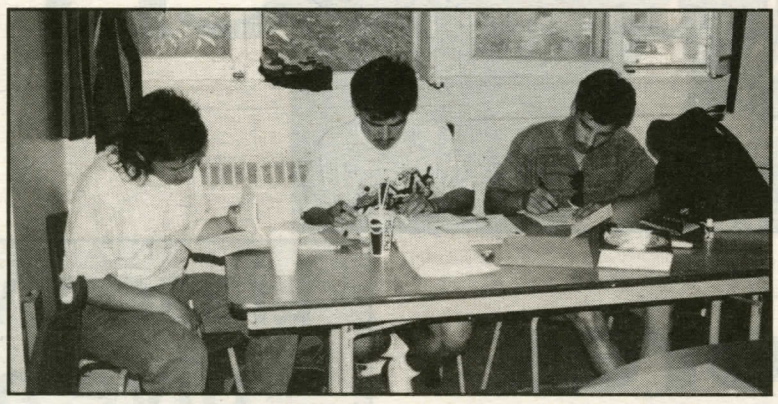
It's a long way from the Cree community of East Main, Quebec to John Abbott College. Ste. Anne-de-Bellevue, at the tip of the island of Montreal may be small by Montreal standards, but for Derek Mosis it's big enough.

Mosis, 18, comes from a town of only 500. He is studying business administration at John Abbott, with the help of the college's new Cree support service.

A partnership between the Cree School Board and John Abbott College has led to the birth of a new program at the college called Cree Student Support Services. The project provides both academic and social support for all Cree students at the college.

While Derek Mosis seems to be making the adjustment to his new life without any major problems, he says the support service is a good idea. "It's nice to have," he said."I don't really find it intimidating here. I have some friends from East Main at Dawson College and I like to hang around with them."

There are currently twenty-six Cree students, including six nursing students, at John Abbott. Last May, two Cree students from the James Bay area graduated from the John Abbott College Nursing Program with the help of the Cree Nursing Program. Armed with their diplomas, they returned to their hometowns to apply their new knowledge.



Last June, funding for the original James Bay Nursing Project dried up. Since there are no post-secondary education opportunities in the James Bay region, the end of this program would have made it difficult for other Crees to pursue higher learning. But, this setback signalled the beginning of the more comprehensive program.The Cree Student Support Services offers a lounge space for Cree students to study and congregate, equipped with computers and the quintessential coffee machine. A large bulletin board is found in the hallway to keep students abreast of the activities going on around campus.

"Having a place to meet is especially important for the Cree students," says Janet Wood, coordinator of the project. "Most of the communities that these people come from have a maximum of 2500 or 2600 people. With a student population of 5000 students [at John Abbott College], it helps them to have a place where they can socialize and feel comfortable and unintimidated."

Individual tutoring sessions are provided as needed throughout the semester. Cree students also receive individual counselling sessions to make the transition from life in a small James Bay community to that of a suburban setting easier.

"Being far away from home and family is hard for many of them," said Wood. "They can't wander home when things get tough. Some of them are mature students with children and families of their own—it's hard to be away from them."

An important aspect of the program is the application of acquired knowledge within the context of life in James Bay.

"With the nurses, for example, I try to maintain a liaison with the Cree health services," said Wood. "We look at the conditions in which the nurses will be employed—it is a different kind of nursing than in Montreal. When the nurses come to us for tutoring, we apply their knowledge to the health problems up there."

In order to better understand the problems and special needs of students from smaller communities, Wood stays in contact with counsellors in the nine Cree communities in the James Bay region. She makes periodic trips to coastal communities on the James Bay to see how the students live.

Perhaps the most important function of this project is to make students feel there is a place where people care about them. As one student finished printing an essay and raced out the door to hand it in, Wood followed him down the hall.

"There will be no skipping classes today," she said with a smile. "I've got my eye on you."

Project for violence against native women

by Tracy Bohan

Domestic violence is a pervasive problem in Canadian society, yet our social service system—primarily designed and staffed by white social workers—often ignores the needs of women and children within Native communities.

"Working Towards Healing" is a research project sponsored by the Native Friendship Centre of Montreal. The project is aimed at understanding the roots of native and domestic abuse.

According to researcher Jean Stevenson, abusive relationships can invariably be traced back to childhood.

"What children see and hear in the home, they will carry with them to their adult lives," Stevenson said.

Stevenson said the problem of native abuse has roots in recent history. She cites the residential schools as a major factor in abuse today.

From the 1920s through to the mid-'50s, Native children were required by law to attend state-run residential schools. Hundreds of miles away from home, they were stripped of their language and traditions. The widespread psychological and physical abuse that children suffered in these institutions has been well-documented in recent years.

"The way that residential schools taught 'discipline' was through abuse. The traditional Native way is not to hit someone or tell them that they're 'stupid', but to teach them with understanding and patience," Stevenson said.

According to Stevenson, the schools' brutal notion of "discipline" eventually became instilled in the Native community. This was compounded by the effects of the reservation system, which left many people feeling "powerless, without a sense of autonomy or self-sufficiency."

"On the reserves, Native people learned how to rely on a system which did nothing for them, as far as I'm concerned," Stevenson added. "This lack of autonomy leads to all kinds of problems, including substance abuse and domestic violence."

The Quebec Native Women's Association brings representatives from over 40 native communities together to share resources and build a sense of common struggle among the various nations. The emphasis is on healing from within the community. Local women are trained as interveners, available to provide support and understanding to abused women that outsiders cannot.

In urban settings such as Montreal, women's problems are compounded by a sense of isolation.

"Many urban Aboriginal people lack a native support system—they're alone," says Stevenson.

Along with counselling, Stevenson contends that a significant part of the healing process is rediscovering the strength and power of the Native community—and women's place within it.

Traditional Native healing, such as Sweat Lodges, Healing Circles and consultation with Elders, are effective ways of coming to terms with domestic violence and strengthening the Native community. Increasingly, Native women are turning to traditional arts and crafts and reclaiming their history.

"As urban Aboriginals we share a link with each other...it is a part of our ancestry, a heritage that is now being recaptured, a feeling of togetherness," Stevenson said.

Working Towards Healing Project/Native Women's Shelter:937-5338Quebec Native Women's Association: 844-9618

INUIT GOVERNMENT WILL COVER 1/3 OF PROVINCE

by Danny Chan

Negotiations are under way for an Inuit government in northern Quebec, spanning over one-third of the province—roughly the size of France.

The area within the province of Quebec north of the 55th parallel is called Nunavik and will be self-governed by an assembly representative of Quebec's 6,500 Inuit.

Representatives of several Nunavik organizations, including the Kativik Regional Government, the Kativik School Board, and the Makivik corporation are finalizing an Agreement-In-Principle with the provincial government that is due on April 30, 1995.

This committee received a mandate in 1991 and 1993 to negotiate with both Ottawa and Quebec City for a democratic assembly in Nunavik.

"With Nunavik, we have anticipated a model that is unique in Canada. We envision relations between Quebec and Nunavik, founded upon an assembly-to-assembly liaison. That is, each assembly's leaders (Quebec City and Nunavik) will work together," said Marc Malone, a political consultant with Makivik, a corporation promoting the interests of the Inuit.

A committee has been established to study how jurisdictions of existing northern organizations would be absorbed by the Nunavik Assembly and also to examine relationships between Nunavik, northern districts, and the provincial government.

The James Bay and Northern Quebec Agreement of 1975 gave the Inuit a deal in principle to negotiate a land claim in Quebec's northern region. Negotiations were stalled during the Meech Lake and Charlottetown constitutional negotiations, but resumed in early in 1993.

While taxpayers are expected to ultimately pay $600,000 for the negotiations, the cost will be recuperated when Inuit affairs fall from federal and provincial to local jurisdiction.

The Nunavik negotiations come on the heels of the Nunavut self-government agreement in 1993. That deal calls for a new Canadian territory 35,000 sq. km. in area which will be established in the Northwest Territories in 1999.

Included in the Nunavut deal will be unlimited access to hunting and fishing for the Inuit, a $1-billion payment from the federal government to the Inuit over a 14-year period, mineral rights to the land, and $13 million handed over as training funds. In exchange, Nunavut's Inuit will surrender aboriginal claims to the land and water.

Malone said both Nunavik and Nunavut governments are open for all Inuit, will be regional in jurisdiction, and will also collaborate with other governments in addition to the Quebec

Urban natives will suffer due to new taxation

by Bindu Mathur

Tracee Diabo, a Mohawk from Kahnawake, holds up her treaty card and smiles. "It's my Indian Express Card, you know, I never leave home without it," she says.

Issued by the Department of Indian Affairs, the card entitles her to certain rights and benefits as Status Indian. But Diabo, who has lived in Montreal for two years, is an urban native and is in danger of losing some of these rights.

A Concordia student and secretary at First Nations Concordia, Diabo works part-time at the Native Women's Shelter. Located in Montreal, the centre, which provides services and accommodation to native women in need, is licensed with a company based on the Kahnawake reserve. According to a 1983 Supreme Court decision in the Nowegijick case, Status Indians working off the reserve are tax-exempt as long as their employer is based on the reserve. But as of January 1, 1995, Revenue Canada will no longer recognize this tax-exempt status, and Tracee Diabo will be taxed on any money she makes off the reserve.

"It's like once you leave the reserve, you're not `Indian' any more. It's crazy. Our rights are being eroded," she says.

Revenue Canada's new guidelines are based upon what many in the native community are calling a "flawed interpretation" of the 1992 Supreme court ruling in the Williams case. Glenn Williams, a Penticton Indian Band member, was being taxed on unemployment premiums because they were generated off the reserve.

But the Supreme Court ruled that his UI benefits were derived from earnings of work preformed on the reserve and should be non-taxable. From this decision, Revenue Canada will consider only income derived from work performed on the reserve as non-taxable, effectively overriding the Nowegijick case.

Directly affected by the new guidelines are urban natives like Tracee Diabo, who are working for organizations in the city with a base on the reserve.

Historical context

Gerald Alfred is the director of the Concordia Center for Native Education and professor in the Political Science Department. He feels it's important to look at the current tax issue in a historical context.

"The reason we have tax exemption in the first place is because our ancestors gave Canada all of the land that it exists on now.... In exchange for those lands we receive certain privileges and benefits...I'm not saying that I don't want to contribute at all, but Native people have contributed more than their fair share to Canada," he says, "I don't think any native person should pay tax, simple as that."

But Alfred points out that the diverse nature of the urban native community makes it difficult to unite and make their concerns heard.

"Native people don't live in any one ghettoized area of the city. They are dispersed and have many different income levels, occupations and national affiliations. It's simply not possible at this time to say that there's one unifying factor to develop the community around. The fact that they're native isn't enough," says Alfred.

Link file photo

For Tracee Diabo this lack of unity is often frustrating.

"It's like once you leave the reserve, you're not `Indian' any more. It's crazy. Our rights are being eroded,"

"I feel like I'm not being represented and that's the problem of being in an urban surrounding. We (urban natives) come together for social events, but politically we're not represented," she says.

Creating a voice

The Coalition on Aboriginal Inherent Rights and Economic Alternatives (CAIRES) is trying to make the voice of urban aboriginals heard. Made up of different organizations and individuals who will be affected by the taxation guidelines, CAIRES was established last March to challenge the Revenue Canada action. They say the issue in the Williams case dealt with UI benefits and that the Nowegijick ruling should still govern for off-reserve Status Indians.

"These rights are portable. To say that they exist only on the reserve is apartheid," says Roger Obonsawin, a founding member of CAIRES. He feels that the Revenue Canada action is part of a trend to diminish native people's other rights. CAIRES has launched a letter-writing campaign and is planning a caravan from Montreal to Ottawa on October 21 to protest the new tax guidelines.

Urban natives are also exempt from GST and PST, but only if the goods in question are being transported to the reserve. However, there are businesses that recognize treaty cards and do not charge the tax on goods not destined for the reserve. Most don't publicize this fact, but some stores, like the Body Shop are on the record about their policy. Tracee Diabo would like to see urban natives actively boycotting businesses that do not honour their treaty cards, but she wonders if the consumer power of urban aboriginals is strong enough.

Protecting all rights

New tax guidelines are not the only infringement of rights facing urban natives.

Ida LaBilloise, executive director of the Montreal Native Friendship Center, says she fears that other rights may be in jeopardy.

"It's just one benefit that I'm entitled to that's being taken away. After that it will be education, then medical services. To be recognized as a Status Indian I will have to live (on the reserve)," she says.

LaBilloise feels that natives should be free to move to the city and not have to fear losing their status.

"They move for many reasons. On the negative side, there's violence, unemployment, drug and alcohol abuse (on the reserves), but the other side is that the communities are not set up to meet the needs of all the people. As more and more of us get educated, there are no positions on the reserve for us. How can a small community, perhaps located in an isolated area, employ all their people? It's impossible, so many of us come into the cities for employment reasons," says LaBilloise, adding that others may move into the city for educational or medical reasons.

Marie-Anne Cheezo, 35, who is of Algonquin and Cree parentage, moved to Montreal five years ago from Lac Simon, 32 kilometres outside of Val D'Or. She was a victim of violence from her then husband and left to get away from the situation and pursue her education. She graduated last fall in Social Sciences at UQAM and works for Terre en Vue, a native cultural association. Cheezo moves back to the reserve this week to work as a counsellor with primary and secondary school students. Although she will not be affected by the Revenue Canada decision, she denounces the principle behind it.

"I have never liked the idea of reserves. If you don't want to pay tax, you have to live on the reserve. They want us to stay on the reserve and not have the freedoms that other people have. The government is worried about what urban natives are going to do now that we're getting educated and speaking out in the community."

The Samis: Indigenous peopleof Northern Europe

by Rauna Kuokkanen

I am a Sami student who arrived in Montreal about a month ago to study at Concordia for a year. At my home university in Oulu, Finland I have studied the Sami language for three years. I came here to widen my knowledge of other indigenous peoples and their situations; to learn from them, and how they might have solved some of those problems that indigenous peoples face today all over the world.

One thing I have noticed many times during these weeks living in Montreal is that people don't seem to know much about the Samis—the natives peoples in Europe. Some people are surprised. They ask where I am from and I answer that I am from Samiland, but I always have to mention Finland as well. At school here, nobody learned where Samiland is.

But Samiland can't be found on any atlases—Samiland is only in the minds of Samis and those who have been there or heard about it. I feel I am not telling the truth if I say I am from Finland even it would be less of a hassle.

The Samis have had a history very similar to other indigenous peoples all over the world: a history of colonization, discrimination and marginalization. And at present we share the very same problems common to all native peoples: our traditional land is used as a natural resource by the states in the name of development, and our culture and language have been ignored and are still threatened by surrounding societies.

A history spanning 10,000 years

We are a native minority living in four states: Norway, Sweden, Finland and Russia. The total number of the Sami population is about 70,000. The largest Sami population is in Norway, with 35,000. The territory on which we live we call Sapmi or Samiland in English. It is our land even it is not recognized by the states where we are living.

When the Ice Age neared its end about 10,000 years ago, the first inhabitants settled in Samiland. Some of the settlers were hunters, fishers and food-gatherers. Four thousand years-ago Samis in the southern parts the area started experimenting with agriculture and farming. The two ways of life led to the creation of two different peoples. People in the north, the Samis, maintained the traditional way of life, hunting and fishing. Up until the 16th century, hunting deer was an important livelihood for the Samis. In the 16th century the Samis became reindeer-herding nomads. They domesticated whole deer herds and started to migrate with them throughout the year.

It was during the Middle Ages that the natural resources (fur, ore, fish, meat) were discovered by the young nation states of Sweden-Finland, Denmark-Norway and Russia. The states encouraged colonization to the south to increase their claim to the land. As a result, the Samis were driven northwards by the farmers, which led to the decrease of reindeer grazing land.

At the same time, the church became interested in missionary work among the Samis, who had to be "civilized" and "Christianized." The Samis were forced to give up their traditional, shamanistic religion based on nature. Our traditional way of singing, *yoiking*, was prohibited by Christian missionaries; they considered it a call to the devil.

Sami system of government ignored

Previously the Sami society was organized by the local system called the *siida*. The siida had its own tribunal, which took care of matters of justice. Within the Sami region the early territorial boundaries actually separated the siida areas.

But colonization changed these boundaries . The land was divided according to the interests of the states. In 1751, Norway and Sweden established the border between their kingdoms. The Sami boundaries weren't taken into account except for an addition to the border treaty. In this "Lapp Codicill" it was stated the Samis would have the right to continue their seasonal migrations between countries. But, as time went on, the new boundaries restricted the right of Samis to use their land.

The traditional Sami way of living means living in close contact with nature on the conditions of nature. Life was dependent on the various natural resources as reindeer grazing lands, hunting grounds, berry lands and fishing waters of lakes, rivers and fjords. Nowadays, the Sami lifestyle and also the lifestyle of others living in Samiland is often a mixture of seasonal cycles of nature, traditions and modern times. Among the polar peoples the Samis are one of the rare groups living in a region which allows small-scale agriculture and animal husbandry. For example, the Deatnu river, where I am from, at 70 degrees northern latitude, has quite remarkable farming land.

The exploitation of Samiland

In recent times the population growth, demands for a higher standard of living, an increased demand for game and fish as trade articles and the vigorously growing popularity of fishing and hunting tourism have resulted in the exploitation of natural resources in Samiland. The states have also exploited Samiland's industrial resources through mining projects, forestry and hydroelectric power plants, which have taken enormous areas away from reindeer herding.

Samiland can't be found on any atlases—Samiland is only in the minds of Samis and those who have been there or heard about it.

In a few months, Finland, Sweden and Norway will have referendums on whether to join the European trade union. Membership in the EU will put more pressure on our remaining natural resources. At the beginning of this year the European Tradezone Agreement opened the doors to the international mining companies. We feel threatened, because of the question of our land rights has yet to be resolved. During the centuries the states of Sweden, Norway and Finland had the opinion that reindeer herders, hunter or fishers couldn't own land. On the other hand, according to old laws, the farmer who pays tax on his property is also its owner. Today we don't own land. The proposed Sami Land Laws are considered by the governments, but the land right issue has became a very sensitive and different one in the 1990s.

The Samis can often defend themselves against the open racism, but the hidden, institutional racism of the authorities and governments is harder to fight against. In Norway, at the beginning of the century, there was a law which stated that a person had to be able to speak Norwegian and have a Norwegian name to be able to buy land in the Sami region. At the end of the 19th century a law was passed in both Norway and Sweden that prohibited children from using the Sami language at school. This resulted in many Sami being unable to read or write their mother tongue. Not until the 1950s was the Sami language permitted to be a language of instruction again.

In most places where Samis live they are a minority. Today the surrounding societies exert great influence on our lives. Our culture and language have been ignored and degraded. Many Sami parents have avoided teaching their children the language, since it has become so marginalized. In 1992 the special Sami Language Law took effect in Norway and Finland. According to the law we have the right to use our mother tongue in the official circumstances of Samiland. But this kind of law will not alone maintain the language. Although today education in Sami language is carried on from pre-school age until the 9th grade in some communities, there is a lack of textbooks in the Sami language and of competent Sami-speaking teachers.

The Sami movement

In the last few decades the indigenous peoples' movement has expanded all over the world. We are still alive, although governments and representatives of majorities of every century have declared natives are bound to disappear—that we are the only remnants of primitive people doomed to extinction.

After World War II, Sami policy found its expression in various local organizations. The first conference of the Samis took place in 1953, and in 1956 Nordic Sami Council (today the Sami Council) was established. At present we have our own elected Sami representative bodies, the Sami Parliaments in Finland, Sweden and Norway. We have our own research centre, the Sami Institute, doing Sami research based on our needs. There is also the possibility of studying the Sami language at the university level in Norway, Sweden and Finland.

In 1991 I was one of the founding members of Sami Youth Organization on the Finnish side of Samiland. But we Sami students are so few, at least in my university in Oulu. I am interested in the possibility of establishing a Native Student Exchange Program between Concordia and Oulu University. The voice of the crowd in much louder than a single person's, and often a single person won't shout alone.

Pow Wow features talent, expression, and ceremony for all

by Jason MacDonald

Spicing up last weekend was the thirteenth Annual Native Cultural Festival at Vanier College's Complexe Sportif. The two-day event was hosted by the Native Friendship Centre of Montreal, and was open to the public.

The only one of its kind in an urban Quebec setting, the festival aimed to showcase native talent from Quebec's eleven aboriginal nations: Inuit, Cree, Montagnais, Attikimek, Naskapi, Algonquin, MicMac, Malecite, Huron, Abenakis, and Mohawk.

The event was a success, and people of all races and cultures showed up to join in the festivities of native music, dancing and art.

Along with the music and dancing were a variety of other aspects to the Festival. A diverse group of vendors were on hand to sell their wares; an eclectic blend of aboriginal arts and crafts ranging from traditionally made clothing and implements to native paintings. Also available was traditional cooking, which is something you don't get a chance to eat every day. Moose and Caribou stew, Beaver, wild rice with Goose, and Buffalo burgers were among the dishes offered at the cafeteria. The Caribou stew and wild rice with Goose were especially good. (While eating my wild rice, I almost cracked a tooth on a piece of buckshot, lodged deeply in a slice of Goose. I was told it was good luck, and it made my day.)

Saturday was reserved as a forum for fusion-oriented performers, blending native expression with modern and European forms of creativity. The opening ceremonies were cancelled, and the show got underway with Cheryl Labillois, a contemporary MicMac singer followed by Nina Segalowitz, an Inuit Cellist from Fort Smith, NWT. Then played W'Bemohigan (White Wolf in Algonquin), a country rock group from Lac Simone Que. It is not often one hears modern country rock sung in Algonquin, and done very effectively.

Then came Epona'Kwae: two women who had the distinction of celebrating their second anniversary at the festival. Singing in beautiful harmony to the rhythm of traditional drums, they wavered back and forth between Celtic and Native song, forming a continuity and flow that was extraordinary.

While catching her breath in-between numbers, the Celtic member of the group pointed out the parallels natives in North America have with Celtic people in struggles for rights and land.

photo by Georges Paquin

photo by Georges Paquin

Next up was Lloyd Cheecho, a folk singer from Moose Factory, Ont. who has made Montreal his home for quite some time now. Nice, melodious guitar combined with heartfelt lyrics sung in both Cree and English, Lloyd served to relax and mellow the show down somewhat. Pinaskin played next, doing rock originals sung in French and the odd Pink Floyd cover to add to the mix of styles.

After a brief break, the loud and proud 7th Fire took the stage. Opening up with traditional singing, the four-piece band moved into set that volleyed back and forth between Fishbone sounding funk and Latin and traditional drumming and singing. Along with the occasional punk riff to spice things up, the Ottawa based group stretched the imagination and seemed a perfect choice with which to end a day of Native fusion music.

Sunday was reserved for the traditional Pow Wow, with six different drum/singing groups from Quebec, Ontario, and New York State. Early on in the day all were asked to stand and take part in a thanking of Mother Earth for all She gives us. Everyone joined in, and the effect was cleansing, it seemed such a much-needed ceremony.

Then the drumming got started, and went on straight through the day. Dancers from many tribes, some in ceremonial dress, some in plain clothes, danced around the drummers lined in a row down the middle of the room.

It seemed incongruous, seeing Football and Basketball victory banners as a backdrop for natives dressed in furs and beads. But it didn't spoil the incredible vibe which filled the entire building, one that overpowered all other seeming anomolies.

There were different dances for different traditions: the Warrior dance, the Grass dance, and in most all were invited to participate in the festivities. All to the pulsating rhythm of the drummers and singers who kept the beat going steadily all day.

It is impossible to do justice in trying to describe on paper something which is so unmistakably vibration-and-feeling based. A Pow Wow like this can only be experienced in actuality to even come close to being understood by anyone. Like the expression says: 'You had to be there'. And I'm certainly glad I was.

DEMOCRACY NOT SO APPARENT IN MEXICAN ELECTIONS

by Hans Rollman

Link file photo

ST. JOHN'S (CUP) The democratic process, considered by most Canadians to be the only acceptable form of governmental change, has given Mexico's Institutional Revolutionary Party (PRI), which has ruled for 65 continuous years, yet another victory.

But while most of the international media and heads of state seem to have accepted the PRI victory, some international witnesses to the Aug. 21 elections returned home convinced not of the integrity of the Mexican electoral process but of what might have been a massive case of electoral fraud.

The most significant element of fraud is a traditional Mexican election trick: the government simply removes the names of those who do not support the party from voter lists, says Abdul Alkalimat, an African-American studies professor from Boston's North East University.

"The kind of evidence for this that [non-governmental parties] are generating is increasingly convincing," Alkalimat said. "In the long run, the government is losing any sort of legitimacy it had. Electoral change is highly unlikely."

Mike Salovesh, professor of anthropology at Northern Illinois University who observed the fiercely-fought gubernatorial campaign in the Mexican state of Chiapas during the elections, agreed.

Salovesh believes that one of the primary methods of ensuring the outcome was precisely this 'razoring' of voters lists, or the removal of registered voters from the lists.

"Generally speaking, the people who found themselves removed from the lists were people who were not known to be strong supporters of the official party," Salovesh said.

The Federal Election Commission was to have made provisions for this by establishing special polling stations for those who were not on the lists.

But Salovesh said such stations had no more than 300 ballots, and Mexican law says that members of the Armed Forces and election officials have priority over civilian voters at these stations.

In effect, civilian voters found it almost impossible to use this provision. "At one special election place, I saw government-owned vehicles bringing people to the special polling place," Salovesh said.

"They used their privilege of voting while away from home to vote at the special election place, which used up more ballots. These people were from some place within just a 20-minute drive from their normal polling station. All around the country, between 9 and 10 a.m., the special polling places ran out of ballots."

> *"if you were to ask me who got the most votes in the voting places, I haven't the foggiest idea"*

When the Federal Election Commission refused to issue any more ballots to these polls, the voters who had been removed from the lists were then sent from one special voting station to another throughout the day. Of course, none of the stations had any more ballots.

This election trick is so familiar to Mexicans that they call it Raton loco, or the 'crazy mouse.' The result was that "all over the country, there were people waiting in line all day who were not allowed to vote at all," Salovesh said.

When polls closed, those people in line in the state capital, Tuxtla Gutierrez, began to protest, Salovesh added. The army was then called in to fire on the voters with tear gas, which the government justified the following day by saying it had to deal with a 'large riot.'

"There just wasn't that much damage visible the next morning," Salovesh said. "This just didn't look like any huge riot. I heard the firing of tear gas and I smelled some of that from a few blocks away."

Salovesh also questioned the legitimacy of some of the ballots that were cast. In one polling station, he observed an election judge wearing a PRI campaign hat for several hours into the election—which is against Mexican electoral law.

In another polling station, he said there was not even a secret ballot.

"There was a man standing next to the ballot box, and voters were handing him their ballots, either unfolded or, if they were folded, he unfolded them," Salovesh said. "Obviously he read them—every ballot! Nobody would tell me who he was.

"Here was a guy reading every ballot. I saw him open a ballot box and reach into it. He reached in and was actually removing a couple of ballots as I left."

> *"all over the country, there were people waiting in line all day who were not allowed to vote at all,"*

As for the final election results, Salovesh had difficulty understanding how they were reached. He was in contact throughout the day with individuals from the PRI who were keeping track, by means of two-way radio, of the votes in nearby towns.

"In the largest town in the municipio, the official party lost heavily, according to the reports. In several other towns, the PRI received less than 10 per cent of the vote," he said.

"At the end of the day, the official report for the municipio gave a strong majority to the official party [PRI]. From my knowledge of the demographics involved, I can say that there just weren't that many places to counteract the vote of the largest town and several other towns."

Another point which puzzled him was that in some voting districts, there were more votes cast for the official candidate for governor than there were ballots in the voting stations. "You can actually see that in the official reports," he said.

Together with some journalists, Allianca Civica, an organization which co-ordinated much of the poll-watching during the election, began checking the official reports, which are public, and found dozens of such cases.

However, the Mexican government has been downplaying reports of widespread fraud and electoral violations.

According to Antonio Ocaranza of the Mexican Embassy's Press Department, the electoral process was "within the acceptable parameters for an election of this magnitude." He added that any irregularities reported to the authorities are being analyzed.

"Many of these irregularities were due more to unconscious actions by some of the officials at the polls, but did not constitute any sort of pattern that could have affected the result," Ocaranza said.

"They were isolated instances. We have the institutions to deal with these kinds of problems. The overall point of view was that this was an election that was transparently clean."

Salovesh said it's hard to make blanket statements as to whether or not massive fraud was involved in the election.

However, "the possibility of things happening is clear. If you were to ask me who won the election, PRI won the election. If you were to ask me who's going to be the next president, it's Ernesto Zedillo, the candidate for PRI.

"But if you were to ask me who got the most votes in the voting places, I haven't the foggiest idea. And no one else does either."

Native Literature Listing

by Wasela Hiyate

ANTHOLOGIES

Native Writers and Canadian Writing
Edited by W.H. New
UBC Press, Vancouver, 1990

This collection is an excellent introduction to native literature in Canada featuring poems, articles and reviews by both native and non-native writers. Notable poets include Daniel David Moses, RIta Joe, Wayne Keon, and Joan Crate. There are also interesting articles by Margaret Atwood, Basil H. Johnston, and Denis W. Johnston, including a piece about native playwright Tomson Highway.

Native Literature in Canada From the Oral Tradition to the Present
Penny Petrone
Oxford University Press, Toronto, 1990

Petrone's book is a critical study of Canadian native literature which makes use of creative fiction as well as other sources of writing such as: orations, sermons, petitions, letters, journals, autobiography, historic, travel writing, and journalism.

Voices from Home: The W.I.N.O Anthology Vol. I
Agawa Press, Ottawa, 1994

This is the first issue of a literary magazine distributed by the Writer's Independent Native Organization, featuring work from its four founding members : Anne Acco, Kateri Damm, Joseph Dandurand, Armand Garnet Ruffo.

An Anthology of Canadian Native Literature
Edited by Daniel David Moses & Terry Goldie
Oxford University Press, Toronto, 1992

FICTION

Thomas King is probably the best known and best-selling native author in Canada at the moment, although he holds a position at the University of Minnesota as a professor of American Indian Studies. His latest novel Green Grass, Running Water (*Harpercollins, 1993*) was short-listed for the Governor General's Award. Other titles by the same author:

Medicine River
Penguin Books Canada, 1989

One Good Story, That One (Short Fiction)
Harpercollins, 1993

LEGEND

Basil H. Johnston has been called the foremost Ojibway translator and short-story writer. He is an Anishinaubaek member of the Cape Croker First Nations Reserve in Ontario, and celebrates this heritage and its mythology in his books. He lectures at the Royal Ontario Museum in Toronto and has published:

Tales the Elders Told, Ojibway Legends
Royal Ontario Museum, 1981

Tales of the Anishinaubaek
Royal Ontario Museum, 1993

The stories of Harry Robinson, a storyteller of the Interior Salish People, are collected and written down by Wendy Wickwire in the following book. These tales are presented as poetry rather than prose.

Write it on Your Heart: The Epic World of an Okanagan Storyteller
Talonbooks/Theytus, Vancouver, 1989.

Most of the above books are available at the Double Hook Bookshop at 1235A Greene Avenue. Call (514) 932-5093.

The Nation hits 20th issue mark

by Laura Van Alphen

Celebrating its twentieth edition this week, *The Nation* is a magazine that strives to reflect the people of James Bay and their reality. The magazine began last December by Ernie Webb, Catherine Bainbridge, Katrina Cizek, Neil Diamond, William Nichols and Alex Roslin, a collection of James Bay and non-native people who wanted to provide an alternative to the mainstream press.

The Nation is geared towards Cree readers, however, it is also distributed to governments and other interested groups, as well as a small circulation in Europe. In total, there is a circulation of approximately 12,000 to the people of James Bay, with 5,000 copies going to other organizations and the general public.

Set up in a conventional magazine format, *The Nation* covers a wide range of subjects, including news, interviews and literary submissions. With its specific focus, the magazine endeavours to provide an original outlook on the issues as they relate to the people of James Bay.

Copies of the twentieth issue of *The Nation* will be available this week at Danger bookstore.

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Erratum

In a recent article, "The changing face of the Main", the Schochet was referred to as the "Jewish ritualistic slaughterer". It is in fact the individual who prepares meat in a Kosher manner.

In the recent article about Ireland, the story said that the conflict in Ireland is between the IRA and the Ulster Army Forces. It is in fact between the IRA and the British troops and loyalist paramilitaries, including the Ulster Defense Association and the Ulster Volunteer Force.

"It disturbs me when people press the button to the elevator when it's already lit."
-Emperor Norton

tuition rising

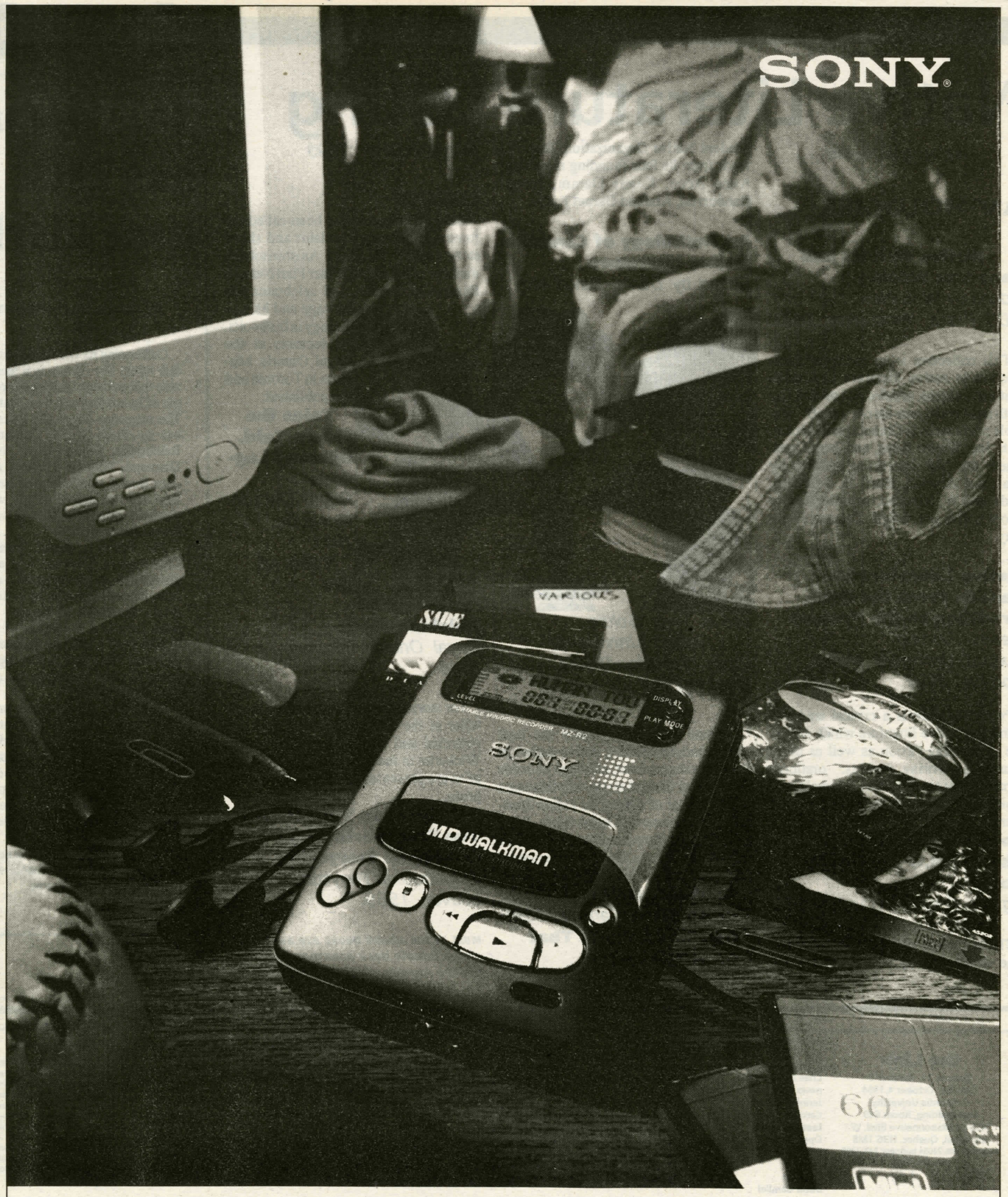
continued from page 3

ministries.

"Enhanced student assistance would help provinces address impact of savings from reductions in federal cash transfers," it said.

Axworthy confirmed this at the meeting. While he did not fully commit the government to income-contingency, he did seem to think it was worth trying.

"We're looking towards doing a pilot project. I think it is how we will answer the question as to whether an income-contingent repayment system should be part of the toolbox we have."



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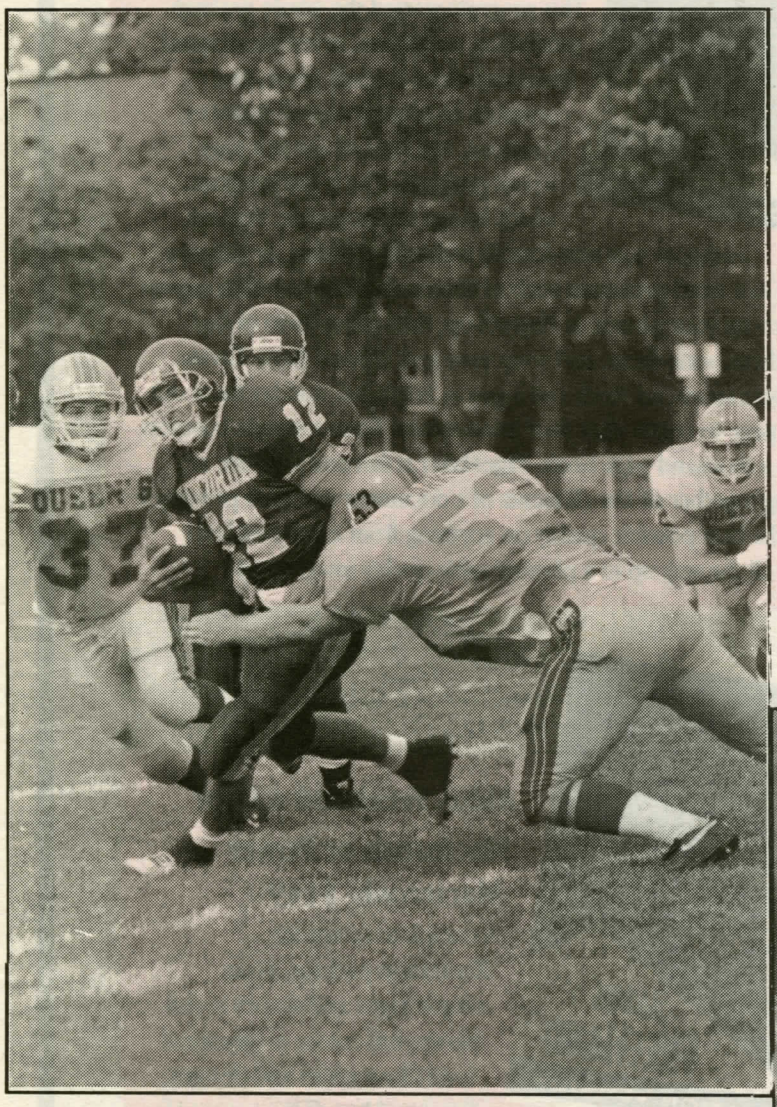
Defense shines as Stingers crush Queen's 34-7

by Jim Cottam



Inside receiver André Bolduc (#12) had 6 catches for 121 yards and one touchdown, in Saturday's win over Queens.

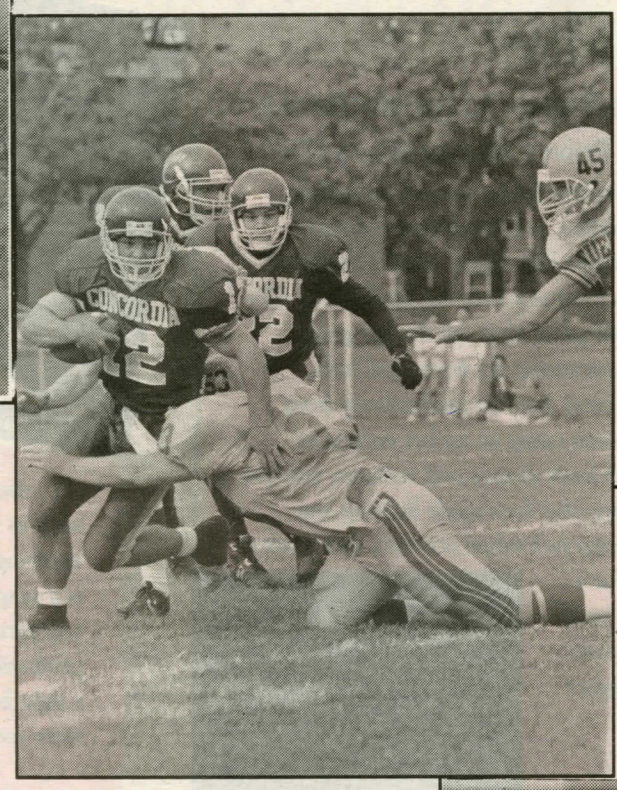
Once again, Concordia played four consistent quarters of football, never allowing Queens a chance to get into the game, and once again, it paid off.

Concordia's aggressive opening with a field goal on its first drive of the game set the pace for the rest of the game. However, the offense seemed a little flat until Pitselis brought the Stingers into field goal range midway through the second quarter fnord and Dimitrios Manolopoulos kicked a field goal to give Concordia a 6-0 lead. Manolopoulos had a very productive day making all of his 5 field goal attempts including one from 33 yards.

At half time the game was still close, Concordia leading 8-0 after four and a half minutes left to play in the second quarter. The Stingers however, struck often in the second half with Pitselis consistently throwing the clutch pass.

One thing missing from Concordia's play was a running game. With Kevin Norris out, the bulk of the running was shared between fullback Dio Mastrodominico, and tailback Farell Duclair. Both struggled on the day and only combined for 58 yards on 17 carries.

However, Pitselis made up for the lack of a running game and completed 17 of 30 for a total of 260 yards and one touchdown and no interceptions. "It's just a matter of playing with confidence and knowing that if you make a mistake, it's no big deal as long as it doesn't cost you too much," said Pitselis about his passing. The only mistake Pitselis made was a pass that looked as though it was a sure touchdown but that bounced off the uprights in the end zone.



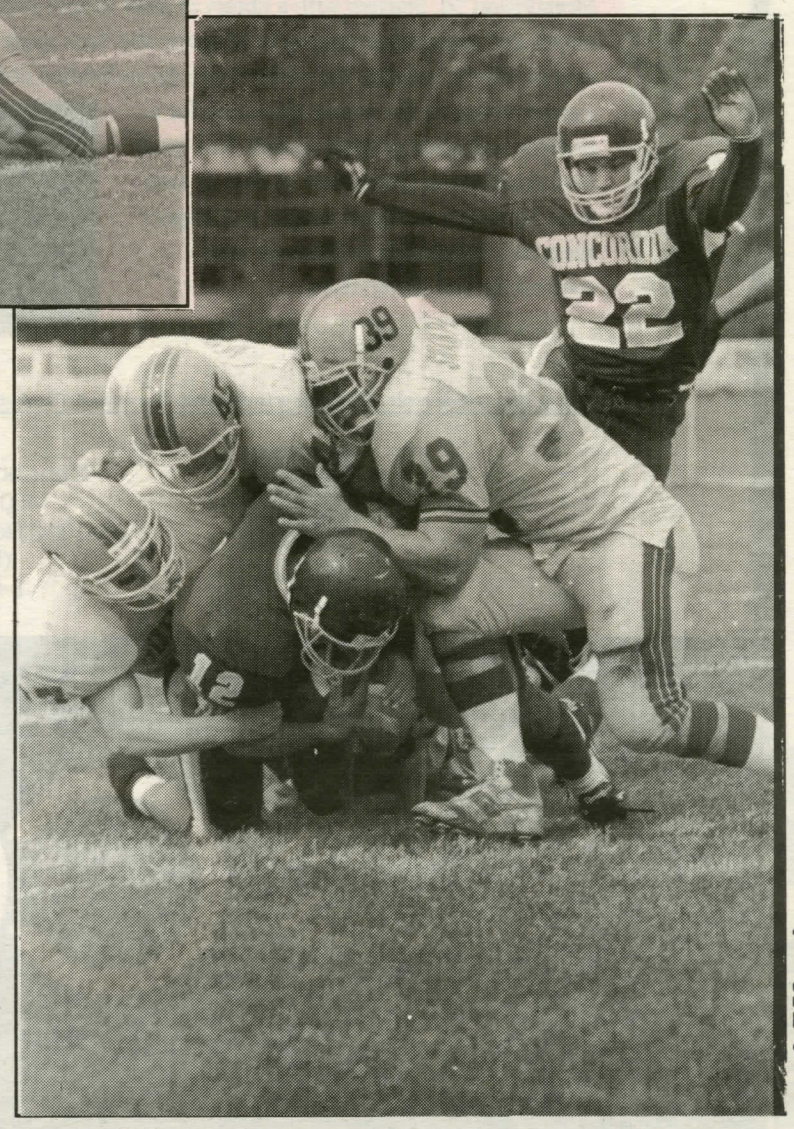
Concordia stacked impressive numbers gaining for 374 net yards with 321 coming from Pitselis and QB Dominik Goulet. At the end of many of those passes was inside receiver André Bolduc who had 6 catches for 121 yards and one touchdown. As well, Bolduc had 137 yards in punt returns with a long of 78 yards.

Coming off a huge win over McGill last weekend, the Stingers were able to focus all their efforts on Queens. "That's our motto now, one step at a time," said Stinger linebacker Luc Pelland who led the crushing defense with 10 tackles. Johnny Petrella was right behind with nine tackles. Concordia was able to hold Queen's to 253 net yards and time after time gave the ball to a hot Pitselis.

Although the Stingers are first-ranked in the province, remaining undefeated, the players are keeping focused on the regular season, not looking prematurely at the playoffs.

"Although we're undefeated we have to be able to bring our level up another notch," said Manolopoulos."We need to get better and my teammates know that." With the impressive improvement over the first four games of the season, it will be interesting to see the Stingers in action when they reach that final notch.

Concordia's next home game will be on Saturday, October 15th, at 1:00, as McGill visits for the Shrine Bowl.



photos by Phil Carpenter

WOMEN'S RUGBY TEAM REMAINS UNDEFEATED

by Steve Knodell

This team has speed. Speed in the forwards who pursue like an angry swarm of bees. Speed in the backs who are capable of blowing a game wide open on every play.

Speed kills, and this held true last Sunday as the Bishop's Gaiters were slaughtered 37-0 by Concordia's women's rugby team.

The Stingers have played five gamés this season, outscoring their opponents 160-0. It dominates and dictates the flow of the game. The closest Concordia has come to a competitive game was last Wednesday's 12-0 win over second-place McGill. But as Dia Hurtubise said, "They were on our line a few times, but there was no flow to the game...we barely broke a sweat."

The Stingers beat the Gaiters 48-0 the last time the two teams met, giving Concordia a psychological advantage for this game, that was apparent from the start.

Anita Sukhdeo scored three outstanding tries, each for over fifty meters. Sukhdeo ran as fluidily as a gazelle, striding past diving defenders on her way to the goalline.

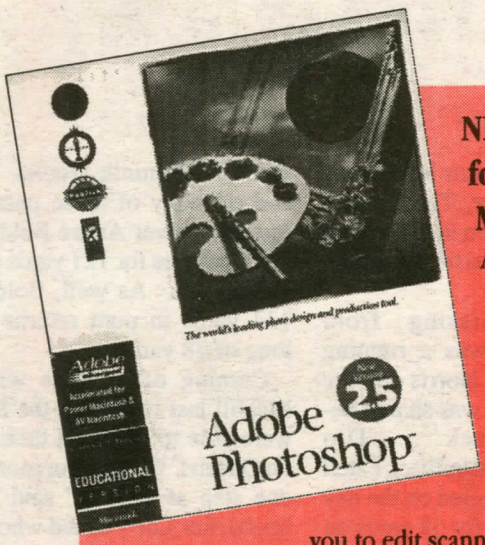
Not to be outdone by their teammate, Kim Poirier and Anne Coyle also had outstanding runs. Poirier broke two tackles and straightarmed her opponent for five meters before driving in for the try. Coyle's try was for over 50 meters, outsprinting and outsmarting Gaiter defenders along the way.

Margaret Thompson also got a try on the day, while Dia Hurtubise converted on another.

"Our ideal is to work as a team,"coach Ingerman said after the match. "Today's game was more of an individual effort, but we're working on coordinating the players for the finals."

Next Thursday's home match against McGill will determine whether or not Concordia has competition this season, or if they are destined to run away with the Cup for a fourth straight year.

Spotlight on Desktop Publishing



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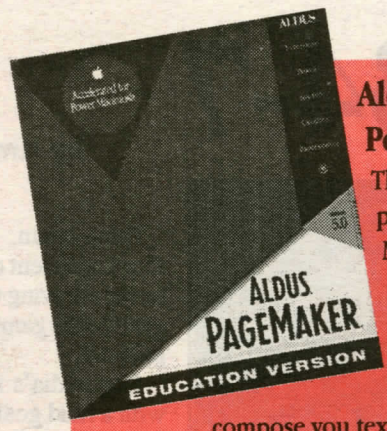
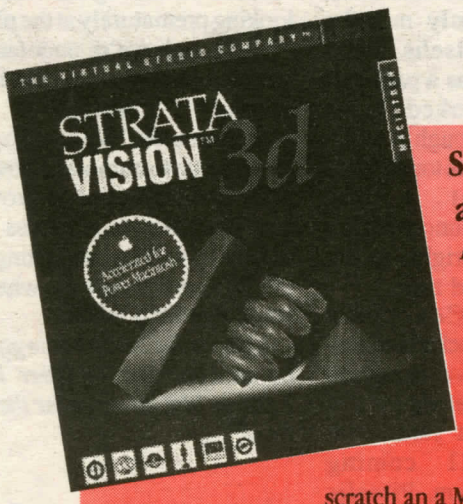


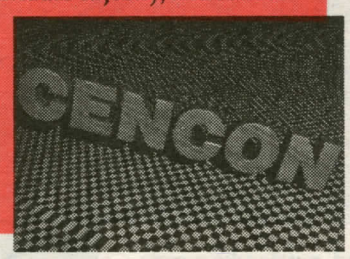
Aldus PageMaker 5.0 for Mac or Power Mac: $189

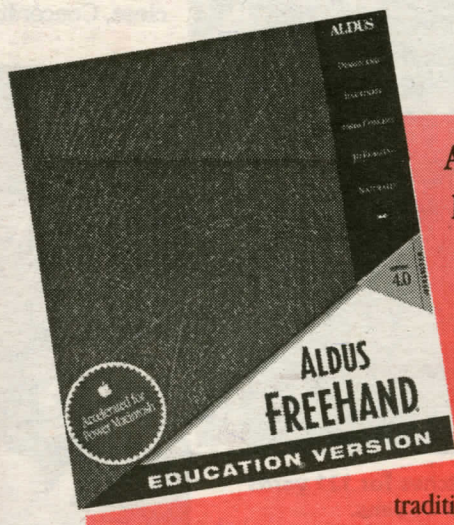
This program started the whole desktop publishing revolution, saved the original Macintosh from an early grave, and continues to provide superb features, functions, and ease of use in a page layout program. The is the program which brings it all together. You can compose you text directly within PageMaker, or you can write it in a word processor such as Microsoft Word and then import it. Touch up your photos in PhotoShop, then bring them in and rotate them, scale them, and wrap your text around them. Create your illustrations, art work and logos in Freehand, and lay them out on the page to create your final masterpiece. From a simple business card to a thousand page book, PageMaker is fast and accurate at bringing together all the elements of a document and then printing it out at the best possible quality on anything from a low cost laser printer all the way up to a photographic quality imagesetter.



StrataVision 3d for Macintosh and Power Macintosh: $279

A complete 3-dimensional modelling, animation, and rendering software package. This highly rated 3d software was used to create the blockbuster CD-ROM game Myst. All the gorgeous illustrations, 3d views, and lush scenery were created entirely from scratch an a Macintosh using an earlier version of StrataVision 3d. Starting with a library of basic shapes and textures, you can create and manipulate objects in 3d space and then apply lighting and special effects, animate the entire scene (or individual objects), and render a single frame or the whole animation for a realistic and photographic quality. Save your final creations as QuickTime movies or save your 3d scenes as digital images and import them into PageMaker to spice up your documents and illustrations.





Aldus Freehand 4.0 for Macintosh or Power Macintosh: $149

A complete computer illustration package. From simple logos and shapes to full blown, full-colour professional level illustrations and designs, Freehand has all the power of traditional illustration tools, along with the ability to edit even the smallest details. Special effects such as wrapping text around complex paths and objects, and applying beautiful gradient colour fills to shapes, objects and text is a snap. Best of all, you can always go back and change or delete any part of your illustration at any point! At $149, this professional level tool is affordable enough even for students on a tight budjet. The Cencon logo and many product illustrations were created in Freehand on a Macintosh.

Prices are subject to change without notice. Valid student or faculty identification required. This ad created on a Macintosh LC 630 8/350CD, 14" colour display, PageMaker 5.0, Photoshop 2.5.1, Apple Colour OneScanner, output to a LaserWriter Select 360.

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